



— THE —  
**H**OME **M**ISSIONS  
— OF THE —  
METHODIST EPISCOPAL  
— CHURCH —

J. WESLEY JOHNSTON, D.D.







A CIRCUIT RIDER

THE  
HOME MISSIONS  
OF THE  
METHODIST EPISCOPAL  
CHURCH

BY  
J. WESLEY JOHNSTON, D.D.



THE MISSIONARY SOCIETY  
OF THE METHODIST EPISCOPAL CHURCH  
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# HOME MISSIONS

OF THE

## METHODIST EPISCOPAL CHURCH

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METHODISM is a missionism. It was so in the beginning, is so now, and will remain so to the end.

Some churches resemble forts, which stand secure on a commanding eminence guarding the sea or a mountain pass, content to hold themselves within massive walls and huge battlements; but Methodism, though planting itself firmly wherever it obtains a hold, reaches out branches as the banyan tree, dropping seeds on every side and spreading in vigorous life all over the land. While other Churches have been satisfied with establishing themselves in cities, securing endowments when possible, erecting splendid buildings and largely confining their ministry within civil limitations, Methodism has pushed out far beyond even frontier lines and entered upon fields from which others turned away.

In the history of our nation, especially in its beginnings, commerce did not follow the flag, it followed the Methodist preacher! Long before the days of the railroad, or in many places even the stagecoach; before anything but canoes or scows were seen on the Ohio or Mississippi, the Methodist preacher was swimming rivers, traversing forests and opening up the way for settlements and civilization. The circuit rider by his splendid devotion and heroic labors has laid the foundations of Western empires and mighty States, whose possibilities even yet are beyond our wildest dreams.

It must be admitted that so far the Methodist preacher of the earlier days has obtained scant recognition from the historian. The Jesuit priest has not been overlooked; he rarely is, for he has a way of projecting himself into prominence. Hence we find him usually in the foreground occupying whenever possible the place of honor; but as compared with the Methodist circuit rider in the upbuilding of this nation, the Jesuit father is not even as an ant-hill to a mountain. Yea more, had it not been for the Methodist circuit rider vast stretches of territory out of which whole States have been made, and over which our flag proudly waves to-day, would now be under foreign sway, had they been left to the will of the Jesuit fathers.

**Scant**

**Recognition**

**Hero and  
Patriot**

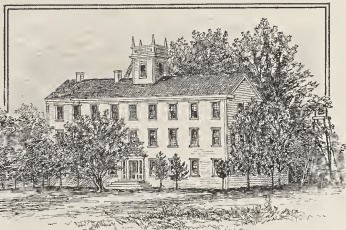
It was the Methodist preacher who secured to our nation concessions of incalculable value, who pushed our national boundaries northward and westward to distances never and once imagined; who caused new treaties to be made and new lines to be drawn, and who, despite Jesuit machinations and foreign intrigue, gave to us possessions of such wealth and strategic importance that their worth transcends all calculation. The future historians of this country will sooner or later give the Methodist circuit rider his due, for he was far more than a mere picturesque figure of pioneer days; more than a coarse, unlettered preacher with a voice like a trumpet and the speech of a backwoodsman. He was a founder of schools, a builder of churches, a maker of States, a signer of treaties, an unfurler of flags, a hero, a patriot, and always and everywhere a genuine American.

**The Journey of  
Jason Lee**

Take, for illustration, Jason Lee, one of the early home missionaries of the Methodist Episcopal Church, who seventy years ago entered the pagan solitudes of the distant Oregon, a territory embracing an area of over two hundred thousand square miles, more than four times that of the Empire State of New York! At the call of the Church authorities Jason Lee, then a young man hardly thirty years of age, bright, genial, intelligent, of New England lineage, educated at Wilbraham,



Mass., presented himself and was sent to Oregon to take charge of the work there. This meant seemingly a journey of twenty thousand miles by sea, for the only way to reach the Pacific coast at that time was by sailing around Cape Horn, but Jason Lee, with two or three companions, as daring and consecrated as himself, actually crossed the continent, traversing what was then known on the maps as the "Great American Desert," and accomplishing a journey more wonderful in many respects than that of Stanley in Central Africa.



OREGON INSTITUTE FOUNDED BY JASON LEE AS AN INDIAN MANUAL LABOR SCHOOL—THE PIONEER EDUCATIONAL INSTITUTE OF THE NORTHWEST

Leaving New England in March, 1834, though traveling steadily, the little company did not reach the Columbia River until September, and on the twenty-eighth of that month Lee preached his first sermon in Vancouver.

**Five Months of Adventure** This journey was full of serious danger and thrilling adventure; perils beset the travelers from the day they left Fort Independence on the extreme frontier. For

five months they encountered difficulties as great as the history of our Church can record. Only a man of the most resolute and courageous type would have continued to the end; but Lee never once faltered, and the others were inspired by his example.

But Jason Lee's work as the founder of a Mission in Oregon, with all its results by way of schools, churches, and colleges, is not to be compared with his other work in

**The Securing of Oregon** securing that vast territory to the United States, for unquestionably it was through his patriotism and zeal that the boundaries were so adjusted as to make this result possible. The Rev. A. Atwood, of the Puget Sound Conference, author of *Glimpses in Pioneer Life*, says: "The name of Jason Lee is chiseled deeper than any other in the historic shafts that commemorate the deliverance of this fair land. . . . His name is written first and highest upon the roll of honor that records the birth of the commonwealths of the Northwest. Through his efforts, his sacrifices, and his statesmanlike leadership, together with the work of his compeers, these Pacific coast States shine as stars with resplendent luster upon our nation's flag."

Think of a Methodist circuit rider of such splendid courage and prophet-like power as to secure to the United States a territory so vast and with possibilities so unbounded!

**A Debt Due to Early Heroes** As a nation we owe a vast debt to the heroic men of whom Jason Lee was a type. For there were scores and hundreds of just such sturdy heroes as he, and our obligations to them can never be fully known; but as the best stones in a building are in the bottom row, sometimes even hidden from view, so many of the heroes who have made our nation have passed out of remembrance; their record, however, is on high.

## ORGANIZATION OF OUR MISSIONARY SOCIETY

In 1819 the Missionary Society of the Methodist Episcopal Church was founded, a meeting being held in Bowery Church, New York, April 5, for the purpose of organization.

There was, it must be admitted, some opposition, more particularly as it was feared that after a time the society would enter the foreign field. It was felt that our whole system was missionary, and that the rapidly increasing population of this country called for all of the energies and resources of the Church. Under these circumstances it was natural that the first distinctive mission work should be done at home. Accordingly the Rev. Ebenezer Brown, a thoroughly cultured and highly gifted young minister, a member of the New York Conference, was appointed by Bishop George to labor among the French in Louisiana.

**Beginning  
at Home**

This was probably the first domestic mission under the official authority and control of the Methodist Episcopal Church. At that time there were large numbers of French people in the South, congregating mostly in Louisiana, and it was hoped to establish churches in New Orleans and other

**The First  
Domestic Mission**

of the leading cities. That the mission to Louisiana was not as successful as many had expected may in some measure be accounted for by the fact that the missionaries spoke only such French as could be acquired in the schools of the United States, with an accent not pleasing to the ears of a people so fastidious as the French. Besides this, Romanism and infidelity exercised a potent influence over the population immediately surrounding the missions in Louisiana, so that the results were far from encouraging, but the Missionary Society, true to the principles of its charter, continued the work, and out of it there came forth the beginning of Louisiana Methodism which continues to this day.

## OUR FRENCH MISSIONS

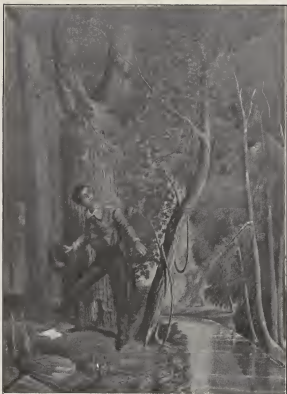
It may be proper to state here that the Missionary Society maintains a number of French Missions in different parts of the country, particularly in New England, where many French Canadians have come to reside within recent years. These French Missions are of much importance and are becoming more so every year. Such cities as Lowell, Fall River,

New Bedford, Pawtucket, in short, all of the manufacturing centers of New England, are rapidly changing the character of their populations. The French Canadians are taking the places of the native Americans, and are bringing with them their customs and religion. To meet these newcomers with the Gospel—the Gospel as Methodists understand it, a vital transforming experience of divine things—is an obligation not only sacred in itself but an essential to the future welfare of the republic.

#### OUR INDIAN MISSIONS

Though the French Mission was the first to bear official relation to the Missionary Society, the mission to the Indians should take precedence, for it was through this mission, under the mysterious providence of God, that the Missionary Society was born. The story of Marcus Lindsay, a pioneer circuit rider—under whose ministry John Stewart, a dissipated, dissolute colored man, was wonderfully converted—has the charm of an exciting romance. To give any detail of that story here would be impossible, hence we must be content with the merest outline.

John Stewart, though of colored parentage and born in Virginia, was a free man and was favored with some schooling in his youth. In early manhood he became addicted to drink, and his attempts at reform though oft repeated were not successful until under the burning words of Marcus Lindsay, who was preaching in Marietta, Ohio, he was sorely convicted and soundly converted. This was in the year 1816, three years before the Missionary Society was founded. Almost immediately there came upon Stewart an impression so deep that he declared a voice spoke distinctly to him, that he must go and preach the Gospel to the Indians. For a time he hesitated, not through fear or unwillingness, but from a sense of unfitness for such a serious task. Yielding finally to what he regarded as the voice of God, he started for the Northwest, which at that time, beyond a fringe of settlements, was a vast illimitable wilderness occupied by savage beasts and as savage



From a painting by N. B. C. Love, D.D.

JOHN STEWART LISTENING TO THE "VOICE" WHICH CALLED  
HIM TO PREACH TO THE WYANDOTS

men. On such a journey the risks were so many and serious that only a hero, or one strong in the confidence of God, would have so ventured himself. One hardly knows which is the more worthy of admiration—the courage of this man Stewart or his boundless faith in the providence of God.

Here was a young convert, without friends or means or influence, with no society from which to draw support, considered by some a runaway slave, by others a religious fanatic, and by many a poor, deluded fool, pushing his way through what was practically a vast wilderness that he might preach to Indian tribes of whose language he knew nothing whatever! There may be in the history of the early Christian Church instances of equal faith and devotion, but it may be questioned if in the annals of Christendom there is a name more worthy of grateful remembrance than that of this poor colored man who dared and suffered so much for the Gospel committed to his care.

After adventures far more wonderful than those of fiction he entered the camp of the Wyandots, a powerful tribe of the Iroquois family. Through another singular providence

**Among the** he found there a colored man, who had been stolen by  
**Wyandots** the Wyandots when he was a child. After much labor he prevailed upon this man to act as his interpreter, and selected as the time for the opening of his ministry an interval of rest in a war dance. What a strange scene! Hundreds of Indian warriors in war paint and gaudy costumes listening to their first sermon from a minister of Christ, and he a colored man speaking through the lips of their own prisoner!

This was the beginning of a work which continues to this day, and out of which, for this was really the starting point, came the Missionary Society of the Methodist Episcopal Church. The Indians may have been misgoverned, deprived of their rights, driven from one reservation to another, and have had serious cause of complaint against the nation as a whole, but the Methodist Church through its Missionary Society has tried to

**Uplift of  
Indian Tribes**



WYANDOT MISSION CHURCH IN RUINS, UPPER SANDUSKY, OHIO, 1884

do its duty to the red men, and the results are being seen in the general uplift of the Indian tribes. The Indians are changing more rapidly than many imagine. Educated to a high degree, skilled in trades and agriculture, industrious and aspiring, they are now making homes and preparing for a full acceptance of Christian civilization. The day has gone when the brutal utterance—"A dead Indian is a good Indian"—obtains except with the vulgar and the cynical. "A good Indian is a Christian Indian," and to make them Christian has ever been the aim of the Methodist Church.

During the year 1903 \$10,000 were given by our Missionary Society for this work, and a number of vigorous and successful missions are maintained in California, Oregon, Washington, Montana, Michigan, Minnesota, Wisconsin, Kansas, New Mexico, Nevada, and New York. Everyone may not be aware that more than a quarter of a million of Indians have claims upon us which we cannot afford to ignore.

#### FRONTIER MISSIONS OF THE WEST AND SOUTH

Immediately following the work among the Indians was that of establishing missions on the frontiers both West and South. This was a serious task, involving great personal sacrifice on the part of those who entered into territories where, owing to the character of the population, lawlessness often sadly prevailed, but no one has ever charged the circuit rider with cowardice. He may not in every instance have had the graces of the schools, but he invariably had the virtues of manliness and courage.

Think of what it meant for a Methodist preacher to enter Texas in 1835, the year of its formal secession from Mexico!

**Entrance into Texas** Anything more daring can hardly be imagined, for the settlers were mostly of the freebooter and adventurer class. These, with the Mexicans who had cast off their allegiance, made up a population even more rough and dangerous than is usual in mining camps and new territories. Then the vastness of this region, nearly six times the size of





WYANDOT MISSION CHURCH RESTORED, 1889

the State of New York, its distance from any well-governed or properly organized center, and its proximity to Mexico, which refused to grant it independence, or to recognize its right to secede, made it indeed an unsafe place for a Methodist preacher; but one of our missionaries, the Rev. H. Stephenson, of the Mississippi Conference, boldly entered on the work in this eventful year when Texas fought with the Mexican armies for independence.

Here again, as in the case of Jason Lee, in Oregon, we see how influential our early Methodist preachers were in laying the foundations of our republic, for Texas, after fighting bravely, secured its independence, which was recognized by England, France, and Belgium. It might have remained an independent republic, for within its immense area four States, each the size of all New England, could have found a place. To have such a nation, with the possibilities of being alien in sympathy, religion, and purpose, on virtually our own soil, would have been a menace to our future and a hindrance to our growth. But so successful was the work of the missionaries in Texas and with such energy did they scatter the seed of American ideas of freedom of conscience, public schools, and the rights of franchise, that after a time Texas asked for a place among the States of the Union, and in 1845 the "Lone Star" found welcome companionship with the other stars on our flag. Naturally Mexico resented this, which led to the Mexican War, which, however was not of long duration, the Mexicans soon discovering that to conquer Texas, now become a part of the Union, was simply impossible.

For a number of years after this larger appropriations were made for mission work in Texas, with results which more than repaid all that had been expended.

Here it should be said, only, however, as a cause for thankfulness, that from the beginning the Methodist Church has ever been the warm, loyal friend of the colored man. Long before the question of antislavery became a public one, arousing discussion and entering into national politics, the

Methodist Church took most decided ground against the unnatural traffic in human beings; and as far back as 1844 preferred to give up much valuable property and lose nearly half a million members in the slaveholding States, rather than be a party to what John Wesley called "the sum of all villainies." Holding such sentiments, and having the courage of its convictions, naturally the Methodist Church took a leading part in the movement for the abolition of slavery, and when war was inevitable, sent tens of thousands of heroic sons into the battlefield. Hence when the war ended the freedmen became in a measure the special charge of the Methodist Church, as largely through its efforts they were liberated.

Most faithfully the Church has met the obligation thus imposed. Through its Freedmen's Aid Society, the Church Extension Society, and other of its agencies, large sums of money have been spent in the South, the aggregate reaching far up into the millions. While the various benevolent societies were building churches, establishing schools, and providing in many ways for the welfare of the four millions of emancipated negroes, the Missionary Society devoted its energies chiefly to evangelizing this vast multitude, and preaching to them the Gospel of the grace of God.

For forty years that work has been zealously carried on. With unstinting hand the Missionary Society has given of the funds committed to its care. No State has been too remote, no settlement has been too obscure, no church has been too small to receive its share of missionary money. The results have more than justified this liberality, for into Methodist churches have been gathered more colored members than into any other of the Protestant denominations. Very wisely the Missionary Society does not maintain distinctive missions to the negroes, for that would set up a color line, and lead to serious complications. It therefore makes its appropriations to colored Conferences, of which there are eighteen, the money to be applied for the sup-

port of churches which otherwise would be unable to exist. What would have happened in the South if Methodism had failed in its duty no one can imagine. Even as it is the negro problem is a serious one. From four millions at the close of the war the colored population has increased to ten millions. This means that there must not be any weakening on the part of the Church, but rather greater effort to bring this rapidly increasing host into the kingdom of Christ. In the year 1903 the missionary appropriation for this work was \$41,182.

**The Southern Whites** In connection with the Southern work that large class known as the "poor whites" (a misleading name, gradually becoming obsolete) are being ministered to through our Missionary Society. Thousands of people in the mountains of Tennessee, Kentucky, the Virginias, and the Carolinas are being reached by our missionaries in those romantic but difficult regions; it is a suggestive fact that the Conferences in which this work is carried on have yielded the largest proportionate increase in church membership during the last four years. This is something to think over, something for which to be thankful, yet something to cause serious inquiry. Has it come to pass that the rugged mountaineers, whose lives are full of hardship and toil, and whose bread is earned under the most unfavorable conditions, yield to the influences of the Gospel more willingly than the dwellers in our Eastern cities and towns?

No work under the fostering care of our Missionary Society is responding more vigorously to the care bestowed, and in the fifteen Conferences among the "poor whites," better say "Southern whites," the word of God is surely having free course and is being glorified. Between \$40,000 and \$50,000 are given annually to this work, and though this is a large amount the returns from it are all that can be desired.

#### OUR NEW MEXICO ENGLISH MISSION

In 1848 New Mexico was ceded to the United States, and with that cession the Missionary Society entered upon Spanish work which has kept increasing from then until now. In

the acquisition of this territory one of the largest and most valuable commonwealths was added to the Union. Here are coal fields of almost illimitable extent, which entitle New Mexico to high rank among the coal centers of the world. Iron in vast deposits is found, so that it is only a question of time when great industries will prevail there and uncounted thousands of skilled mechanics find steady and lucrative employment. Other deposits, especially of silver, are sure to attract multitudes to this favored commonwealth. With a climate that is ideal, permitting of almost every variety of vegetation, New Mexico in the near future is destined to become thickly populated. Having an area almost three times that of Pennsylvania, from which so much of the nation's coal is drawn, and where our chief iron and steel industries are located, it is easy to predict for New Mexico at no distant time, a prosperity even greater than that now enjoyed by the Keystone State.

**Rich Resources** The first missionary sent to New Mexico was the Rev. E. G. Nicholson, who entered this work in 1850. In such a vast region the labors of one man, no matter how earnest or faithful, could make but a feeble impression, particularly as the country was just opening to settlers from the North, but the work was continued despite many serious difficulties, for it was firmly believed that a splendid future awaited the Church which would have the patience to labor and to sacrifice.

**The First Missionary** Under the heroic service of Dr. Thomas Harwood, whose life has been spent in home missionary fields, the English-speaking work in New Mexico steadily advanced. In his report to the Annual Conference held at Albuquerque, October, 1903, the Superintendent, the Rev. A. P. Morrison, was able to say: "The year now closing has been the best of all. The number of pastoral charges is larger, the Sunday schools and Epworth Leagues have more members and are doing better work and more of it. More class meetings have been held, and the prayer meetings have been more largely attended. . . . The pastors have wrought well and

faithfully, and God has honored their labors." These words mean that the heroic men who are laboring in this vast territory

are not simply waiting for reinforcements, but are pushing the battle to the gate. Our Church is steadily increasing, and the superintendent is fully justified in saying that "The New Mexico English Mission has reached a point where it is one of the hopeful fields of the West." But there is yet much land to be possessed." Fourteen stations are at present maintained here, to which the Missionary Society makes an appropriation of \$4,627.



REV. THOMAS HARWOOD

#### OUR NEW MEXICO SPANISH MISSION

The New Mexico Spanish Mission is one of much importance and relatively is second to none in our Church. The superintendent, Dr. Thomas Harwood, has a thorough knowledge of the situation, and when he says in his last report, "The last church dedicated was my fifteenth dedication since I came to this field," we can easily see that the pleasure of the Lord is prospering in his hand.

The region included in the New Mexico Spanish Mission is of overwhelming extent, almost a small continent in fact, as it embraces New Mexico, Colorado, Arizona, a part of Texas, and two States of Mexico! By this arrangement practically every Spanish settlement in that part of the country is reached and the Gospel given with the spirit and earnestness which characterizes

true Methodist preachers. The work is difficult, for not only have Spanish bigotry and intolerance to be overcome, but also many deep-seated Mexican superstitions, some of which have their roots in abject paganism.

Our missionaries have labored with remarkable success. Forty-three missions are in active operation. On one district there are eight church buildings with an equal number of parsonages. Several of the churches have organs, Sunday schools, Epworth Leagues, and are contributing substantially to their own support. To make the churches self-supporting as soon as practicable has ever been the policy of our Missionary Society, not only developing a spirit of healthy independence, but enabling the work to be extended far beyond the limit of the missionary appropriations. The actual church membership of the New Mexico Spanish Mission is not far from 3,000, exclusive of 500 baptized children, upon whom we have a recognized claim. The total money given by the Missionary Society in 1903 to this field was \$11,255.

#### OUR MISSION IN PORTO RICO

In speaking of our Spanish work it seems proper here to refer to the mission lately opened in Porto Rico. The acquisition of Porto Rico by the United States at the close of the Spanish-American war brought that beautiful island within the circle of our Home Missions. This island has a great value strategically, and possessing a soil of remarkable fertility, much of which is already under cultivation, it promises to add materially to the nation's wealth. It has a population of nearly a million, and with an area of 3,600 square miles, is capable of supporting a larger number of people. Now that it is a part of the United States and no longer subject to Spanish misgovernment, its commercial development is only a question of time, for capitalists have been quick to perceive the possibilities of this one of our latest possessions. This commercial enterprise was no more eager in this instance than our own Missionary Society, for the

war had hardly ended before our preachers were on their way to Porto Rico to enter upon the work of winning the island for Christ. Since then a vast amount of labor has been accomplished, with remarkable success. Station after station has been opened, Home and Industrial schools established, a number of churches erected, a Church paper—*El Defensor Cristiano*—circulated, and the work carried forward with a vigor and enthusiasm truly Methodist.



INTERIOR OF FIRST METHODIST EPISCOPAL CHURCH  
SAN JUAN

Nearly, if not quite, twelve hundred persons are now on the roll of membership, a goodly showing when we remember that for hundreds of years the whole island has been dominated by the priests of Romanism. Perhaps it is not too much to say that in any country over which the Romish Church has had absolute control, our missionaries for a time find the work more difficult than in heathen lands, for the Romish Church by its dominance of the individual conscience, its usurpation of personal rights, its appeal to the superstitious element, its claim to infallibility, and its fearful tyranny by means of the confessional, either reduces its adherents to conditions of spiritual helplessness or brings



about an indifference against which it is almost impossible to prevail. All of these conditions existed in Porto Rico when our missionaries entered upon that field, and the priests were bitterly hostile, using denunciation and threats of excommunication at the opening of every new mission. The work has gone forward notwithstanding priestly anger, the visitation of nuns, the revival of imposing religious festivals, and every imaginable form of opposition.

There are now sixteen missionaries in Porto Rico, not including several native helpers. The mission was, until June 1905, under the superintendence of Dr. Charles W.

**Growing**

**Spiritual Life**

Drees, one of the most eminent and successful ministers in the Methodist Episcopal Church. In his last report, among many other hopeful things,

Dr. Drees says: "The year just closing has been marked by peculiar blessing to our band of workers. . . . I think we



REV. CHARLES W. DREES, D.D.

may rejoice in the proofs of growing spiritual life in our people. Increasing knowledge of the truth, higher conceptions of Christian living, evident love of the means of grace, more of joy in God and sacrifice for Christ's sake, are growing in our churches. We find that the work of our ministry in careful, assiduous instruction in the word of God, and in personal influence over the people, is preparing the way for a glorious outpouring of the Spirit." If a few years can bring about such splendid re-





sults what may we expect when the seed now being sown has had time to bring forth its increase? Great things indeed may be looked for from our Porto Rico Mission. To this promising field the Missionary Society gave an appropriation of \$20,000 in 1904. That it may be able to give more generously depends on the churches at home. May we all measure up to the standard of our responsibility!

### MISSION WORK AMONG THE MORMONS

For the greater part of forty years a mission has been aggressively active in Utah, while in Salt Lake City the Missionary Society maintains a large and vigorous church. In few of our missions has the battle raged so fiercely, or the opposition been so implacable. Just as Methodism arrayed itself against slavery, so it has against Mormonism, and the fight will not end until the plague spot on our national life has disappeared forever.

In the years 1847-48 the Mormons were driven by an outraged public sentiment to the fastnesses of the Rocky Mountains. Feeling secure there, they banished the United States judges and openly defied the laws of the land. In **Defiance of Law** their contempt for the national government, so daring was their hostility that the governor appointed over the Territory did not venture to assume his office, nor did his successor until supported by a strong military force.

In 1869, the Pacific Railroad being completed, the territory was opened up for travel, and the Methodist Church at once took steps for the establishment of a mission. **The First Church in Utah** The first church built in Utah was dedicated by Dr. C. C. McCabe, now a bishop of the Methodist Episcopal Church. A splendid edifice was soon afterward built in Salt Lake City, and others at Provo, Ogden, and other places. To locate a church at Salt Lake City was certainly carrying the war into the enemy's country. It means a great deal to have right under the shadow of the Mormon temple a goodly Methodist church. It means that sooner or later one or the other must surrender, and Meth-

odism never surrenders. But Mormonism, with its horrible beliefs and practices, will not yield either to the stress of public sentiment or legal enactment. Both have been tried, and both have failed. It is too brutal to feel the one and too



BISHOP C. C. MCCABE

defiant to care for the other. Nor will military force permanently subdue it. Like the demon-possessed man of Gadara, it snaps the fetters which for the time are imposed, and becomes more defiant and dangerous. The only way to get rid of this disgraceful, horrible system is to boldly invade its own territory, to present the Gospel of the Son of God in lieu of that of Brigham Young, to show that a pure heart is infinitely better than a polluted and degraded life, and ultimately to transform the Mor-

mon temple into a church of the living God.

This is being done, and every year the work is going steadily on. It has cost much labor, patience, self-denial, sacrifice, and large sums of money, but, at whatever cost,

**Mormonism Must Go** Mormonism must be utterly cast out, for its presence anywhere in our country is a reproach to us as a people, a blot upon our legislation, a menace to the nation's morals, and subjects us to the contempt of the civilized world. Hundreds of thousands of dollars have been appropriated by our Missionary Society to this Utah Mission, but in circumventing such a foe the money has been well applied. About \$13,000 were given to this work in 1903, and even a larger amount would be cheerfully sent to our missionaries there if the condition of the treasury would warrant it. There must be no relaxing of effort until Mormonism shall have perished from the face of the earth.

## THE PACIFIC MISSION TO THE JAPANESE

Few things more perfectly illustrate the wonderful providence of God than the opening of the Pacific Mission to the Japanese. Just as God had a leader trained and ready when it was time for the hosts of Israel to leave the land of Egypt, or just as he had Martin Luther waiting to take his place in the great Reformation, or John Wesley to assume command in a mighty evangelistic revival, so had he a man in San Francisco, to whose fostering care he could intrust the coming Japanese. There is neither chance nor accident in the plans of God. He brings things to pass in a way all his own.



JAPANESE METHODIST EPISCOPAL CHURCH,  
SAN FRANCISCO, CALIFORNIA

The man in San Francisco was Dr. Otis Gibson, whose name will never be forgotten in Methodism. Years of splendid, heroic toil in China eminently fitted him to take charge of the Chinese work in California, where he met Miyama, a native of Japan, a man in the prime of young life, for he was just thirty years old. Miyama had journeyed from his native land, then just awakening

Fitted for  
Leadership

from its sleep of many centuries, that he might learn something of the mighty continent which had placed a kindly but positive hand upon Japan, and aroused it from its deep slumber. In San Francisco he met Dr. Gibson, through whose ministry he was led out of Buddhism into the light of the gospel of Christ. Then followed Miyama's call to the ministry, his training under Dr. Gibson, and, finally, his entering upon the work of preaching to the Japanese then on the Pacific coast.

At that time the Japanese colony was very small, perhaps only a few score, but the number increased, hundreds, sometimes thousands, coming over every year. With **Characteristic Energy** characteristic energy they entered into such industries as awaited their willing hands, and found profitable employment. Like most of their nation, they were Buddhists, and steeped in ages of superstition, but they were bright, quick, keen, intelligent, and soon noted the educational and religious life of the people among whom they had come to sojourn. Then began inquiries, which were followed by eager desires to know something of that Gospel whose influence was everywhere so patent. Erelong the "Western Civilization," of which they had heard so much in their own land, opened out into larger meanings and purposes. They saw that back of the war ship, the locomotive, the steam plow, and the marvels of American mechanism, were the school, the church, the Bible, an enlightened conscience and a public intelligence which availed itself of every new discovery and invention. So they came to the mission schools which Methodist foresight had established, and larger numbers were taught the way of life and salvation.

Our Missionary Society never did a wiser or more far-reaching service for the Church and the world, than when it opened Japanese Missions on the Pacific Coast. **Far-reaching Service** For, in addition to Christianizing the Japanese in San Francisco, Oakland, Sacramento, Vacaville, Portland, Seattle, Tacoma, Victoria, Vancouver, and in Hawaii, it has raised up a band of missionaries who

in their own native Japan are preaching the Gospel with the most gratifying success. This one result, apart from any other, amply repays our Missionary Society for its well-nigh thirty years of devotion to this mission of the Pacific coast. For the harvest promises to be not merely sixty or a hundred, but a thousand fold.

Our Japanese work is by no means limited to the far West. Special missions are in many of our chief cities, as New York, Chicago, Brooklyn, all of which are doing much good.

#### MISSION WORK IN THE HAWAIIAN ISLANDS

The Hawaiian Islands though a recent acquisition to our Union, promise to aid materially in working out the problem of the world's redemption. These islands are a rich, beautiful, and interesting chain, eight in number, exclusive of some small islets. Situated in the Pacific Ocean, almost midway between California and Japan, they occupy a position of the greatest strategic value, more especially as the Philippine archipelago is now one of our possessions. Under the genial care of the United States these islands, with their area of 7,600 square miles, will prove of immense service in the years to come. Though at a distance of over two thousand miles, the Hawaiian Islands are included in our Home Missions, and the work now carried on there is most cheering.

**A Mid-Ocean  
Mission**

In addition to the large number of Japanese there, Koreans are coming by scores and hundreds, and it is more than probable that the same gracious providence will result with them as with the Japanese—many of them will return to their native land as missionaries of our Church and assist in opening up still more widely the Hermit Kingdom to the power of the Gospel.

The Rev. G. I. Pearson, presiding elder of the Hawaii District, says: "The report of the Korean work is very encouraging. There are now three thousand Koreans in Hawaii, and many arrive by every steamer from the Orient. Twenty-one classes have been organized. They are ministered to



by the presiding elder and several exhorters and local preachers. Sixty-eight were baptized during the year, and more than three hundred were received on probation. The

**A Loyal People** whole number of members and probationers is now about five hundred." Dr. Pearson's report is most gratifying.

His people though few in number are exceedingly loyal and generous to their church. In this latter respect they set an example to many of the home churches, their contributions for local work and self-support averaging more than twelve dollars per member! This, however, is exclusive of probationers. Our Missionary Society gave something under \$9,000 in 1903 to this most important and successful work, which includes missions all along the Pacific coast, as well as those in Hawaii. The appropriation should be larger if the Church even in part is to meet its providential obligations.

#### THE PACIFIC MISSION TO THE CHINESE

In 1868 our Missionary Society established Home Missions for the Chinese who had congregated on the Pacific coast,

**Foreign Missions at Home** deeming that the time had come when a vigorous effort should be made to reach the heathen within our own borders. It was surely a strange sight to see Joss houses on the soil of the United

States, in which idolatrous rites were regularly performed. Though believing profoundly in the utmost religious freedom, and the right of every man to follow the dictates of his own conscience, it seemed unnatural to have temples set apart to heathen gods under the shadow of our own sanctuaries.

Dr. Otis Gibson, who had spent ten years in the Foochow Mission in China, was appointed as missionary to the Chinese in California. He entered earnestly upon his work,

**Gratifying Results** and succeeded in arousing much interest by his zeal and enthusiasm. For a time there were evident signs of success. A commodious and well-appointed mission house was erected in San Francisco, in which schools were opened, classes held, and, after a time, a chapel was

built for preaching services. Soon there were converts, one of whom was employed as assistant preacher, with the most gratifying results. In the beginning the Chinese were shy about attending the regular church services, fearing even to enter the chapel doors, but congregating curiously about the place; at length they came in increasing numbers, and many were baptized and received into church membership. The record of those thus received is remarkable, showing how



CHINESE MISSION SCHOOL, SAN FRANCISCO, CALIFORNIA

radical had been their conversion from heathenism, for some went back to China to engage in our mission work there, others were employed as assistant preachers, or student helpers at home, and nearly all gave promise of much usefulness.

In 1882 the Restriction Bill was passed which shut the gates of this country against the further immigration of the Chinese. Naturally this had a serious effect on our mission work. The attendance upon the crowded schools fell off, no new arrivals came to reinforce the classes, and the interest

gradually declined. Then, in 1885, a bitter and cowardly persecution of the Chinese on the Pacific coast was started which finally reached the shameful conditions of

**Immigration Restrictions** pillage, fire, and murder. Almost every day, for a time, there were reports of fresh outrages and the burnings of Chinese settlements. Never before had

the United States shown such weakness or so failed to honor the trust with which God had favored it. Utterly repudiating the New Testament principle of human brotherhood, and completely reversing its entire plan of procedure, it denied the rights of hospitality to these poor, ignorant heathen who had come to our shores, and allowed them to become the victims of murderous mobs. The glaring inconsis-

**Inexcusable Treatment** tency of sending missionaries to labor in China, preaching there the gospel of peace and divine charity, and suffering law-abiding, industrious China-

men to be shot in our own streets, has not even yet dawned upon the American people. That a Chinaman should ever enter any one of our churches is a marvel, for we have treated him shamefully. He has been stoned, beaten, abused, driven from one place to another, and at the hands of enraged mobs has been favored with startling views of Christianity! Nothing can ever excuse or condone the nation's treatment of the Chinese. To have withheld the privilege of citizenship in their case might have been a wise precaution, but no more needful with them than with tens of thousands of coarse, ignorant foreigners in many of our great cities.

A lull in the anti-Chinese agitation resulted in our missions regaining their former prosperity, and the work went forward most hopefully, but in 1892 the Geary Exclusion

**Converts True to the Faith** Bill was passed, a bill which is a disgrace to our national statute book, for it is a violation of treaty stipulations and a subversion of constitutional

rights. Despite all these difficulties our Missionary Society has gone steadily forward with its Chinese work and has been singularly successful. Of the converts at least ninety per cent remain faithful. This is wonderful! Though threat-

ened sometimes with death and abandoned by their heathen kinsmen, they have continued loyal to their faith in Christ. No more devoted or earnest disciples ever rewarded missionary zeal than the bands of Chinese converted at our altars. Some may be stolid and degraded, for there are centuries of depraved, heathen blood in their veins, but when they experience saving faith in Christ nothing has power to weaken their obligation to him. For absolute devotion and genuine heroism the Christian Chinaman has a preeminence against which few can contend.

Most of our Chinese Missions are located on the Pacific coast, in such cities as Sacramento, Portland, Los Angeles, San Francisco, though we have missions in many of our midland and Eastern cities. Over \$15,000 are devoted by our Missionary Society annually to distinctive Chinese work in the United States, apart from the efforts of individual churches, many of whom maintain classes and Sunday schools for this special purpose.

#### HOME MISSION WORK AMONG THE GERMANS

No Home Mission under the direction of our Missionary Society has yielded such large and important returns as that to the Germans. In fact the German Methodism of the United States, in point of size, is almost of such proportions as to be a denomination in itself. This mission was started in 1838, when the Rev. William Nast began his labors in Cincinnati, preaching to his countrymen in that city. Under his devoted ministry the work soon spread to St. Louis, Chicago, New York, finally reaching to the far West, and including almost every city of importance.

By tradition, as well as natural sympathy, the Germans are Protestants; hence they formed a rich and fruitful field for the missionaries of our Church. The nation

**A Transplanted  
Fatherland** which gave Luther to a darkened world, supplied the heroes necessary for the times of the Reformation, provided for its people a Bible which might be read in every home, and through John Huss

and his Moravian descendants, was at the birth of Methodism, naturally espoused with characteristic fervor the doctrines of Wesley and his followers. Hence we find that the little company to which Nast preached speedily multiplied, churches were built, societies were formed, and the work so increased that ere long whole Conferences were the result.

It should be borne in mind when considering the work of German Methodist Missions in this country, that unlike the

**Loss and Yet a Gain** English-speaking churches, they cannot long retain their young people, for naturally their children acquire the English language, they attend the public schools, and intermingle with those who are not of their nation; then by marriage and change of relationship become identi-

fied with the English-speaking churches. There is, therefore, a steady drain upon the German churches and from them, as a constant stream, there is flowing every year a large portion of their most hopeful and promising membership. Some of the most active members in many of our leading churches, the best trained, devoted, and generous, are the products of German Methodism; it is not too much to say that the entire Methodist Church has been wonderfully enriched



REV. WILLIAM NAST

through this source. Notwithstanding the yearly drain upon its membership and resources the German work has gone on prosperously, so that the Missionary Society is related to ten German Conferences, and employs two hundred and seventy-nine missionaries. Many of the German churches are not only

self-supporting but make large offerings to the Missionary and other benevolences of our Church. The German people are naturally generous, and though thrifty and industrious they never hesitate in making liberal contributions to the Church of their faith. To name the missions which in whole or in part are being helped by our Missionary Society would be practically impossible here, as there are hundreds of them, and they include almost every city of any importance in the United States. It may be sufficient for an understanding of the relative value of this work to say that the German work has a membership of considerably over forty thousand—a membership which for devotion to the best traditions of Methodism is entitled to a place in the first rank. In 1903 the missionary appropriation exceeded \$40,000, a generous sum, from which the best results may be confidently expected.

#### HOME MISSION WORK AMONG THE SCANDINAVIANS

Among those who cross the Atlantic to make their home with us, no people are more worthy of our care, or more richly repay for services rendered, than the hardy immigrants from Scandinavia. Of sterling honesty, industrious habits, religious disposition, and possessing in a marked degree the virtues pertaining to genuine character, the Scandinavians make a distinct addition to our national life. It is something to have people come to us whose manhood and womanhood is as strong fibered as the Norwegian pine; whose loyalty to honor and principle is as solid as the Swedish hills, and who have in them that high sense of conscience and duty which makes the Dane everywhere so respected. Such people bring with them a quickening, wholesome leaven of which our nation is much in need, and the more of Scandinavia we can import by just so much we shall be enriched and strengthened.

\* For more than fifty years the Methodist Church, through its Missionary Society, has been at work among the Scandinavians in the United States, opening its first mission to

them in New York in 1849. Olaf Gustaf Hedstrom has the distinction of being the first missionary to these people, and of laying the foundation of a work which now extends from New England westward to the Pacific Ocean, and southward as far as Texas. More than sixteen thousand Swedes and nearly seven thousand Norwegians and Danes are enrolled as members of our Church, whose church property in round numbers is not far from \$2,000,000. Let us bear in mind that this splendid showing by way of church property is very largely the result of devotion and self-sacrifice on the part of those generous and heroic people, for their missionary money is not spent on buildings, but in supporting feeble churches, and in extending the work in every possible way. Nor are they content with receiving, but they also give in return, their missionary offering for 1903 being nearly \$18,000! This shows something of their high type of character. All told there are—Swedes, Norwegians, Danes—more than 27,000 communicants, among whom and others of their countrymen 265 missionaries are faithfully laboring. Forty-six thousand dollars are required to carry on this Scandinavian work—one of the most fruitful and successful in our land.

#### HOME MISSION WORK AMONG THE FINNS

Within the past few years Finland has been sending to the United States a goodly number of its people, and the prospects are that this number will steadily increase in the years to come. For the Finlanders, though not passionate or revengeful, are certain to resent the repudiation of all treaty rights by Russia and the absolute tyranny assumed by the Czar. Of the same stock as the Swedes, and possessing in a marked degree the leading virtues of that worthy nation, the more Finlanders who can be induced to come here the better for the country at large. Quiet, industrious, thrifty, deeply attached to their Church, genuinely religious, they deserve a hearty welcome to our national fellowship.

Nearly a quarter of a million of them have come to the United States, locating themselves mostly in Minnesota, Michigan, and California, where they carry on farming and general agricultural pursuits with ability and success. Like their Scandinavian kin they take kindly to Methodism, and our Missionary Society has established several missions in the Finnish settlements, where they have the Gospel in the tongue in which they were born. Three thousand dollars were given to this work in 1903.

### HOME MISSION WORK AMONG THE BOHEMIANS AND HUNGARIANS

The Bohemian and Hungarian problem is one of no little seriousness in several of our cities, notably Cleveland, Pittsburgh, Chicago, and Baltimore. For these people are of a very different class from the thrifty, peaceful Scandinavian Immigrants. Yet this very difference, marked as it is, makes their claim all the more serious. The deeper a man's poverty the more need he has of help; where ignorance is abject and absolute, the school becomes an imperative necessity; the more lax and careless our immigrants are the more definite must be our purpose to control them. The Hungarians do not take high rank educationally, though it is only proper to assume that those who come to this country do not represent the higher or more intelligent classes. One thing, however, is clear—it is of the utmost importance that the tens of thousands who are already here, and the other tens of thousands who are coming every year, be suitably prepared for the high privilege and serious obligation of American citizenship. When we remember that in Hungary nearly fifty per cent can neither read nor write, and those who emigrate to the United States are almost exclusively of the illiterate class, we can readily see that a grave responsibility is put upon us. For these people and their children after them must be trained, schooled, evangelized, taken out of the pit and the miry clay, and their feet placed on the rock of American education and independence.



The Bohemians are of a somewhat higher type, for they are artistic and commercial in their aptitudes; their glass-ware and other manufactures having long commanded wide recognition. The Hungarians should have Protestant blood in their veins, for John Huss was of their kin, likewise the vigorous reformer, Jerome of Prague, but for the past three centuries the intolerant Romanists of Austria have governed Bohemia, crushing out almost everything of its former Protestantism. Hence those who come to this country have serious claims upon us, for they have had wrested from them not only their national independence, but the glorious faith once held by their fathers.

**A Protestant  
Ancestry**

Our missions since 1889, when the first was opened to both the Hungarians and Bohemians, have steadily developed, so that in many places we have large and flourishing churches. In Cleveland one of our Bohemian Sunday schools has a membership of thirteen hundred! Our Missionary Society devotes \$8,000 annually to the Bohemian and Hungarian missions.

### HOME MISSION WORK AMONG THE PORTUGUESE

The Portuguese have not come to us in large numbers, but of late there has been an increasing migration from Portugal, mostly to little colonies in New England. Romanist in faith, and deeply bedded in the traditions and superstitions of their Church, they have not yielded readily to Protestant influences. Recently, however, there has been a substantial awakening among them, and in several cities in Massachusetts "good and attentive congregations have been gathered to hear the Gospel in their own tongue, of whom many expressed their desire to become Christians, and numbers have united with the Church on probation."

**Recent  
Revivals**

The work in New Bedford is specially promising, as the Portuguese are thronging there in large numbers. The Rev. W. I. Ward, the presiding elder there, writes most encourag-

ingly of the mission under his care and Dr. J. H. Mansfield, the presiding elder of Cambridge District, Boston, says: "The Portuguese are a loyal band. The majority are already Christians in thought and life." The Missionary Society now appropriates \$1,100 to this work, but this amount must soon be increased so as to meet the new demands which are inevitable by the incoming of so many of the Portuguese.

#### HOME MISSION WORK AMONG THE ITALIANS

Italy has been most generous in her donations of people to the United States. From the extreme north, where the boundary line is the Alpine ranges of Switzerland, to the most southerly point of Sicily the Italian has come by the thousands and tens of thousands. True to his instincts he has settled in the cities, for though the Italian is not fond of being housed in mills, factories, or shops, he shuns the farm and rarely becomes a settler or takes up a homestead claim. In many of our cities, therefore, there are settlements known as "Little Italy," where the stores, the houses, the people on the streets are far more suggestive of Naples than of New York or Boston. Steeped in the worst traditions of Romanism, densely ignorant, shockingly poor, they have not always been the most desirable additions to the body politic.

Oppressed with taxation in their native land, much of which was required to maintain a corrupt priesthood, the natural rebound of many was from everything religious, while in the case of others, accustomed to spectacular worship, the simple, unpretentious services of the Protestant Church made no appeal whatever. Under these circumstances it will be seen that the Italian field was difficult and unpromising, but our Missionary Society was in nowise deterred, and in 1889 opened a mission in New York, since which time missions have been established in Cincinnati, Buffalo, Boston, Providence, Chicago, New Orleans, Philadelphia, and other cities.

It was expected in the beginning that for a time the results would be comparatively meager, for there were centuries of

prejudice to be overcome, barriers of ignorance and superstition to be surmounted, and conditions to be met worse in some respects than in a distinctive foreign field, but it is pleasant to note that the returns of these missions will compare favorably with those of our Mission in Italy, whose progress during the past few years has been most gratifying.

Thirteen thousand dollars are given annually by our Mis-



AN ITALIAN KINDERGARTEN GROUP

sionary Society for Italian Home Missions, but this does not cover the full amount expended. In many of our city churches special efforts are made to reach the Italians in their neighborhood, many of which are eminently successful. When thoroughly freed from Romanism, given the Bible in his own tongue, brought into definite relations with the Church, the Italian becomes a useful missionary to his countrymen, and being warm-hearted, earnest, enthusiastic, he makes a successful evangelist.

## HOME MISSION WORK AMONG THE JEWS

That the Missionary Society should sustain missions to the Jews is only natural, and as they have given us the Old Testament, we should give them the New Testament in exchange. To do this will require time, patience, **A Difficult Work** faith, and dauntless courage, for the Jews are a singularly obstinate and obdurate people; even Christ, at times, could not do many mighty works among them because of their unbelief. The veil, of which St. Paul spoke, yet hangs over them, so that they are actually blinded to the truth as it is in Jesus, but they will ultimately be brought within the compass of the Gospel. To this end it is our business to inform them "of Him of whom Moses and the prophets spake." So far our Missionary Society has limited its Jewish work to the cities of New York and Philadelphia, but in time other missions will be opened and the work will take on larger proportions.

## MISSIONS FOR DEAF MUTES

As an illustration of the desire of the Missionary Society to reach all classes and conditions, it should be said that in **Preaching in Sign Language** Baltimore and Chicago missions are maintained among the deaf mutes, where the Gospel is preached in the sign language. The silent but pathetic appeal which these sadly afflicted people make to the Church of Christ cannot be turned aside, and the gladness with which they receive the Gospel is singularly affecting and impressive. With more funds at their disposal the Missionary Society will open other missions of this class, and thus extend a most beneficent work.

In concluding this brief sketch of the Home Missions it needs to be said very distinctly that the missions already named, many of them to non-English-speaking **Aid to Feeble Churches** people, comprise only a part of the Domestic Missions carried on by our Church. Everywhere throughout the country, north or south, east or west, the Missionary Society affords aid to churches and

missions which cannot fully sustain themselves. If a proper application be made, indorsed by the presiding elder, it will be carefully considered, and, if possible, help will immediately be given. The number of churches aided in this way reach into the thousands, and it is safe to say that directly or indirectly, meeting the expenses in whole or in part, the Missionary Society of the Methodist Episcopal Church has in its service more than four thousand home missionaries!

Over \$300,000 was appropriated at the meeting of the General Missionary Committee in 1903 for English-speaking missions in the United States, exclusive of large amounts voted for special City Missions.

**Appropriations**

**Must be Increased**

All told \$550,000 is being directly spent every year on missions within our own borders.

This is a large sum, and easily answers the oft-repeated but nearly always captious inquiry, "What is being done for the heathen at home?" Vast as this sum is, it must be increased every year, for under no circumstances can our Church fail in its obligations to the multitudes whom God in his mysterious providence is sending to our shores. No other nation has ever been so honored. No other people had ever such splendid opportunities of coworking with God in the redemption of the world. If England from a little island in the North Sea can do so much, what may not we do who have a continent at our control, and two mighty oceans bringing their tributes to our shores? At whatever cost the vast hosts who have already come and those who shall follow must be in some cases civilized, in others Americanized, and in all Christianized. In such a time as this "to doubt would be disloyalty; to falter would be sin."

## LITERATURE

The best single volume survey of the Methodist Pioneer Home Missionaries from about 1770 to 1820 is *A Compendious History of American Methodism*, by Abel Stevens, \$2.50; and his *Supplementary History of American Methodism*, \$1.50, is useful for the later period. A complete one-volume outline of all branches of American Methodism up to 1896 is *A History of Methodists in the United States*, by J. M. Buckley, \$2, net; and an excellent smaller summary, from the beginning to 1903, is *The Methodists*, by J. A. Faulkner, \$1, net. *Christianity in the United States*, by Daniel Dorchester, \$3.50, is of value for reference and full statistics up to 1895. Recent books on the evangelization of our entire country are *Leavening the Nation* (1903), by J. B. Clark, \$1.25, net; *Heroes of the Cross in America* (1904), by Don O. Shelton, cloth, 50 cents, paper, 35 cents; and *Under Our Flag*, by Alice M. Guernsey, cloth, 50 cents; paper, 30 cents, net.

On special phases of Home Missions, as the Frontier, the City, Our New Possessions, the Negro, the Indian, the Mormon, may be named, as one good book among others on each topic: *The Minute-Man on the Frontier*, by W. G. Puddefoot, \$1.25; *Down in Water Street*, by S. H. Hadley, \$1, net; *Alaska*, by Sheldon Jackson, \$1.50; *The Transformation of Hawaii*, by Belle M. Brain, \$1; *The Philippines and the Far East*, by H. C. Stuntz, \$1.75, net; *Up From Slavery*, by Booker T. Washington, \$1.50, net; *A Century of Dishonor*, by Helen H. Jackson, \$1.50; *The Mormon Monster*, by E. E. Folk, \$2; *Emigration and Immigration*, by R. M. Smith, \$1.50. These and other mission books can be obtained, through the pastor, of the Methodist Book Concern.













